The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 190 MAY, 1923.

Contents.

	PAGE
Landmarks of Liberty	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Association of Irish Non-Subscribing Presbyterians	5
The Ulster Unitarian Christian Association	5
The National Conference	7
The Temple of God	8
The Idea of "Life"	10
The Poet Laureate of America	12
Sunday School—Essays on 1922 Scheme	14
Reports	14

Landmarks of Liberty.

Sometimes in moments of depression we are inclined to doubt whether progress is a real fact in human life. Things do not improve as rapidly as we could wish and we begin to wonder if they have actually improved at all. Yet at such a time it is not without instruction to consult the records of history and take cognisance of some results actually accomplished.

We propose to do so in respect to an important piece of British legislation whose origin and consummation this year and month recall. Let the historian recount the former: "In 1783 a young man named Clarkson gained a prize at Cambridge for an essay on the question whether it was right to make slaves of others, and on his journey home sat down to meditate whether the arguments which he used were to be more to him than mere words. He resolved to devote his life to the abolition of the slave trade, and for some years went about the quays at Liverpool picking up facts from others." Some of the facts with which Thomas Clarkson became acquainted were sufficiently horrible. The merchants of Liverpool and Bristol had for years carried some fifty thousand negroes a year to slavery in the West Indies. Incidental to the trade were the most terrible sufferings, resulting in the death of large numbers of slaves through overcrowding in the holds of the slave vessels. But so far from the owners of the latter being morally concerned for the evils of the traffic it was regarded as a legitimate service of gain. Just fifty years after Clarkson had made his momentous decision to devote his life to the stamping out of the slave traffic, William Ewart Gladstone made his maiden speech in the House of Commons, his utterance being mainly a defence of the management of his father's slave-worked estates in the West Indies. On May 1st, 1807, British law had put a stop to the slave traffic in British ships, but the natural consequence, the emancipation of the British slaves in the West Indies, was only then in 1833 a matter of debate. If we have any doubt concerning our present possession of a social conscience in the matter of reform it may be dissipated by an historical comment like the following, called forth by the fact that in 1792 Pitt had spoken vehemently in support of the proposal to suppress the traffic in slaves, but the House of Commons refused to accept it:—"The men of property of whom it was composed thought that the first duty of legislators was to protect property, whether it was property in human beings or in houses or goods." In the face of such a perfectly just comment who can refuse to admit that both the House of Commons and the people it represents have to-day a quite different conception of the functions of popular Government! As regards the meaning of liberty and its widespread diffusion and enjoyment there has been incalculable progress since the year 1783.

Notes of the Month.

Our Irish visitors to the Manchester Conference have returned with many precious memories of kindness received, and of stimulating sermons and papers heard, during their stay. Both our English papers the "Christian Life" and "The Inquirer," gave full reports of the proceedings, the second-named being responsible for a supplement containing the full text of the sermons and papers delivered. Those unable to attend the Conference should endeavour to get all the stimulus possible from the printed word. It is good to realise we have men and women capable of envisaging the moral and religious problems of the day and of availing themselves of fitting opportunity of utterance. We who write have attended many similar assemblies, but we can recall none where the feast of good things offered was so rich and abounding. One effect of it should be to make us determined to make the most of our Irish opportunities of meeting together, especially at the time of the Sunday School Conference and General Synod Meetings in the month of June.

* *

Discussion concerning the recently published Education Bill for the North of Ireland still continues to fill some columns in the newspapers. It is a healthy sign of the times, for discussion implies interest and issues in deeper understanding. But the impression must not be allowed to become general that religious education is primarily the concern of the ministers or the churches. It must far more radically depend upon the teachers whether education is inspired by a real religious spirit. It is more than the placing on the curriculum of the schools stated hours for instruction in biblical subjects. "To do justly, to love mercy, to walk humbly with God," which is a broad and adequate interpretation of what religion ought to mean in life and conduct, is no prerogative of the professional ministry, nor can it be taught in fixed times and classes. Every teacher really qualified for this great task is furthering its interests and expression whatever his specific subject of instruction may be. "We live by admiration, hope and love," and unless these be aroused and matured in school days the life is dwarfed and undeveloped. To see life and to see it whole is the power we want to enkindle.

* *

We are pleased to hear that our Downpatrick friends see their way to give a hearty call to a successor to the Rev. R. Philipson. They have shown praiseworthy zeal in endeavouring to make the interregnum as short as possible, realising, no doubt, that a long delay is bad for any congregation, however loyal and devoted its members. We therefore hope that their resolve may before long receive its satisfactory consummation and a minister-elect be definitely decided upon Until then we defer a more explicit statement of the particulars of the case.

* *

At the risk of being a little previous we would remind our readers that the Sunday School Conference will fall, in accordance with well-established custom on the first Saturday, in June. It is not our present purpose to do more than call attention to the date, June 2nd, so that it may be booked and set apart for our important yearly gathering.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

Telephone—Belfast 83

MISS

McMASTER,

Ladies' Tailor.

GOWNS.

SPIRELLA CORSETIERE.

ST. GEORGE'S HALL,

35 High Street,

BELFAST.

A Ministry to Health

CONSULT YOUR DENTIST AT INTERVALS.

CLEAN MOUTHS

THE DANGER OF NEGLECT

IS

Pyorrhoea, Inflamed Gums, Sore Throats, Influenza Rheumatism, and the more virulent infections, such as Scarlatina, Diphtheria, &c.

DOCTORS AND DENTISTS

RECOMMEND THE DAILY USE OF

KINSON'S

"Wil-KLEEN"

Denture Powder

This Powder keeps artificial teeth and plates (vulcanite or metal) thoroughly aseptic and germ free. It is an ideal dentrifice for the natural teeth, invaluable to smokers removes all tobacco stains and tartar deposits without injury to the enamel.

PREPARED ONLY BY

The Kinson Manufacturing Company. LTD

147 MINORIES LONDON, E.1.

Of all Chemists Price, 1/3

Or by Post from IRISH DEPOT Union Chamber 1 Union Street, Belfast.

Mesdames

Brennan & Montgomery,

Millinery Salon,

68 ROYAL AVENUE

BELFAST.

SPECIALITY: CONNOR HATS

WILLIAM KELLY & CO.,

The House for Useful Wedding Presents. . .

Cutlery, Silver Plate, Hardware,

and General Housefurnishings,

We Specialise

In Aluminium Cooking Utensils.

24 Castle Street,

BELFAST.

Saturday Early Closing

Phon 350 .

LOWDEN'S for

ELECTRICAL INSTALLATIONS of every description.

PERFECT SANITATION and High and Low Pressure **Hot Water Systems**, also Artistic Hearth Furniture, Art Metal Goods and General Household Hardware.

JAMES LOWDEN & CO., Ltd.,
44/46 Ann Street, - BELFAST.

Dame Fashion's Ulster Embassy

Hall & Arbuckle's,
Royal Avenue, Belfast.

The secret of good Tea is in the blending.

I hold a First Class Diploma for Tea Blending.

A TRIAL ORDER SOLICITED.

R. M. LAIRD, Select Family Grocer, **8 Cromac Street.**

Young People's Page.

The Merry Month of May.

The word " May " is from the Latin " Mains " i.e., Magins, from the root may to grow, and means the growing, or shooting month. The first of May—May Day—was **the** great rural festival from very early times, and the day was spent in dancing and singing round the gaily decorated May Poles, which were erected on every village green. A " May Queen " was chosen, and bonfires were lighted in the evening. All these old customs are said to be remannts of Sun worship, and as such were sternly suppressed by the Puritans who deprived us of so many of our public games and sports. They ordered, by an Act of Parliament in 1644, all May Poles to be destroyed as —" a heathenish vanity, abused to superstition and wickedness." We can see their influence in some of the old May Day Songs—for example in Northamptonshire one of the songs runs thus :—

" Here come up poor players all, and thus do we begin,
To lead our lives of righteousness, for fear we die in sin.
To die in sin is dreadful, to go where sinners mourn,
T'would have been better for our souls if we had ne'er been born.
Good morning, lords and ladies ! It is the first of May,
I hope you'll view the garland, for it looks so very gay.

" The cuckoo sings in April, the cuckoo sings in May,
The cuckoo sings in June, in July it flies away.
Now take a Bible in your hand, and read a chapter through,
And when the day of judgment comes—the Lord will think of you."

They seem to have added a prologue and epilogue to the original rhyme.

In recent times there has been a revival of the May Day customs, and in some places—as at St. Mary Crag, Kent—thousands of people assemble and watch the May Pole dances and attend the coronation of the May Queen ; but, like so many other customs where these revivals have not been introduced, the May Pole and May Queen have degenerated into an excuse for children begging, and we are all familiar with the poor little May Queen—a tiny tot dressed in white muslin with a wreath on her head, often very cold and tearful and uncomfortable—being carried round in our towns and villages by older children armed with a money box.

Hawthorn, or " May " was used to decorate the May Poles. The old game " Here we go gathering Nuts in May " should really be " Knots (or sprigs) of May." There are no nuts at this time of the year !

The Chimney Sweeps used to hold high revels on May Day, the dancers had their faces blackened, and in the centre of the group was a large bush, or cone covered with leaves, out of which peered the face of " Jack in the Green." The whole party had bladders fastened to sticks to strike the by-standers with, and demand contributions of money.

" The first of May is garland day,
And chimney sweepers' dancing day ;
Curl your locks as I do mine,
One before, and one behind."

The children in a little village in Oxfordshire sing the following beautiful May Day Song—a great contrast to the Puritanical one :—

" Spring is coming, Spring is coming,
Flowers are coming too ;
Pansies, lilies, daffodilies,
Now are coming through.
Spring is coming, Spring is coming,
All around is fair ;
Shimmer and quiver on the river,
Joy is everywhere.
We wish you a happy May."

The virtues of May dew are now almost forgotten, though still a few young people go a-Maying to wash their faces in the morning dew and so to secure twelve months of rosy cheeks and beauty. In Mr. Pepys's diary we read—" My wife away to Woolrich in order to a little ayre, and to lie there to-night, and so to gather May Dew to-morrow morning, which Mrs. Turner has taught her is the only thing in the world to wash her face with."

These early risers used also to practice a kind of divination by snail

tracks on May Day, the animals being supposed to answer questions put to them by spelling out letters in their tracks.

Another May Day custom is the decorating of cart horses with ribbons, rosettes, and flowers, sometimes prizes are given for the best decorated team.

At Magdalen College, Oxford, the choristers at early morn on the 1st May ascend to the top of the beautiful church tower and hold a short choral service as the hour of five strikes to usher in the Spring. This custom is said to have taken the place of a requiem mass, which, in pre-Reformation days, was performed on the same spot for the repose of the soul of King Henry VIII. Holman Hunt, the great artist, has painted a beautiful picture of the surpliced choir boys singing on the top of the tower, which he calls "May Day on Magdalen Tower." A May Pole still stands in the main street in Holywood, Co. Down, and is decorated on the 1st May.

Temperance Notes.

£354,131,000 Spent in Drink !

We are learning these days to think and to speak in millions in a way our fathers never dreamed. Our Government, according to the figures furnished by the Chancellor of the Imperial Exchequer, estimates next year's expenditure at the huge figure of £816,616,000. This money is used for Imperial purposes, and for the upkeep of our Army, Navy and Air Forces, for upkeep of the roads, for the Post Office, for the Civil Services, for repayment (interest and loans) of our National Debt, and so on, **and comes out of the people's pockets.** Such figures can be but figures to us, for they make the imagination to reel and yet the people themselves spend spend nearly half this amount in drink alone !

This being Budget Month, and this our Temperance Page, let us also deal in figures. We get our figures from the annual statement of Mr. George B. Wilson, who is the political and literary Secretary of the United Kingdom Alliance. Take this expenditure e.g. :—

	Total. £	Per Head £ s. d.
England and Wales	295,000,000	7 15 0
Scotland	32,200,000	6 11 0
Ireland	26,400,000	5 17 0

The expenditure 'Per Head' includes adults over 21 years and it includes Total Abstainers !

Taxation from the Trade.

These figures also are terrific, but remember it is not The Trade that pays but the consumers. The Trade merely **collects** the taxes.

Spirits	£61,000,000
Beer	104,666,000
Wine, etc.	3,250,000
Total	£168,916,000

The Rates and the Trade.

Many are grumbling these days at the sums they have to pay in rates. Now the rateable value of licensed premises, breweries, and distilleries does not exceed 4½ per cent of the total rateable value of the country, which means that out of every £1,000 paid in rates the Trade does not pay more than £45.

Profits of the Trade.

The "Daily Chronicle," which we do not think is a Temperance publication, culls these figures from the last Reports of the various Companies concerned.

	Profits.	Percentage Dividend.
Guinness, Son & Co.	£2,925,754	29
Watney, Combe & Reid.	770,410	32*
Bass, Ratcliff & Gretton.	466,862	11
Mitchells & Butlers.	412,801	10
Ind, Cope & Co.	286,126	20
Cannon Brewery Co.	281,480	32
Barclay, Perkins & Co.	232,003	10

* Not including a free bonus of 100% on Deferred Stock.

THE CHRISTIAN LIFE

AND

UNITARIAN HERALD

ONE PENNY WEEKLY,

from all Newsagents and Chapel Keepers.

SUBSCRIPTION (postage included)—8/8 per Annum to all parts of the World.

DISPLAYED ADVERTISEMENTS, 5s. per inch; Births, &c., 2s. 6d. (minimum) for three lines, 3d. each additional line; Miscellaneous (prepaid) &c., 2s. (minimum) for three lines, 3d. for each additional line per insertion; Church Calendar, 10s. per annum three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to The Manager, "Christian Life," 5 Fetter Lane, London, E.C. 4.

SECCOTINE

(Registered Trade Mark).

IS THE GREAT HOUSEHOLD REQUISITE.

It saves its cost in one hundred ways.

SOLD EVERYWHERE AT

4½d., 6d., and 9d. per Tube.

FIRMAS (Heat Seccotine)

(Registered Trade Mark).

Is also indispensable for repairing Cups, etc., etc., which are washed in hot water.

Price, 6d. per Tube.

Sole Proprietors:

M'CAW, STEVENSON & ORR, Ltd.,

LINENHALL WORKS, BELFAST.

Cr. 8vo., Stiff Covers, 34 pp.

MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association hav authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

The President of the British and Foreign Unitarian Association (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

The Inquirer has at least sixteen pages every week, with frequent illustrations

EVERY FRIDAY. - PRICE TWOPENCE.

Churches supplied on Special Terms.

The Subscription is **13/-** per annum, post free.

Send remittance to

Publishing Office: 13 Bream's Buildings, London, E.C. 4.

"—it must be made in Fairyland."

MACKINTOSH'S

TOFFEE DE LUXE

Sole Manufacturer,
John Mackintosh & Sons, Ltd.,
Toffee Town, Halifax, England.

Education.

Yet in the Chancellor's estimates for 1923-4 we shall not spend as much as £42,000,000 on Education. That is, more than 8 times as much money is spent on destroying the brain than is spent on building it up. We are a queer people.

P. G.

Association of Irish Non-Subscribing Presbyterians.

The Annual Meeting of the above was held in the 1st Church, Belfast, on April 10th. There was a fair attendance. The chair was taken by the President (Rev. J. D. Davies) who, after Hymn and Scripture Reading, opened the proceedings with prayer.

The Hon. Secretary called the roll and then the election of officers came. The Rev. G. J. Slipper was elected President, the Rev. H. J. Rossington and Rev. J. A. Kelly re-elected Hon. Secretary and Hon. Treasurer respectively. Before vacating the chair in favour of the newly-appointed President the Rev. J. D. Davies made reference to some of the events which had transpired during his term of office.

The Annual Report of the General Purposes Committee was read and approved with one slight verbal emendation, while the Hon. Treasurer's Statement of Accounts was adopted.

The Rev. A. Turner presented the Report and Balance Sheet of the Orphan Society, both of which were satisfactory and unanimously approved. Four vacancies in the governors of the Orphan Society due to the retirement according to rule of a part of their members, were filled.

Other formal business brought the business meeting to a conclusion, after the Hon. Secretary had read the minutes and had these approved. The President's pronouncing of the Benediction concluded the proceedings

The Ulster Unitarian Christian Association.

The annual meeting of the Ulster Unitarian Association was held in the Central Hall, Rosemary Street, Belfast, on April 9th.

An enjoyable tea having been partaken of, the chair was taken by the Rev. Eustace Thompson, Moderator of the Irish Non-Subscribing Presbyterian Church.

In the absence of the Secretary (Mr. C. J. Kisack) the annual report was read by Rev. M. Watkins.

The report, inter alia, stated—"Special circumstances arose in which it was the duty of your committee to take measures for defending the character of Unitarian Christianity, in accordance with the purposes for which the association is maintained. The Secretary being absent in England at the time, Mr. Harold Thomas promptly summoned a special meeting of the committee, which was followed by two others. Means were discovered of controverting the glaringly inaccurate statements which were being launched with a remarkable display of vulgarity and ignorance against our household of faith. It was resolved, while carefully avoiding anything of a personal nature in reference to the chief offender, to undertake a programme for the enlightenment of the public by the distribution of literature and through the advertisement columns of the Press.

"The committee has begun by publishing in the 'Belfast Telegraph' a copy of a 'Declaration of the Scriptural Principles of Unitarian Christianity' which has been in existence many years. While aware that all Unitarians do not agree with this declaration on every point, and that the great Protestant principle of private judgment makes them averse to anything in the nature of authoritative statements, the committee thought it well in the first place to put this declaration before the public to show that Unitarians found their

religion on the teaching of Jesus and claim as full warrant from Scripture as does any other branch of the Christian community.

"The Committee is preparing to follow the declaration up with a series of paragraphs under the heading of 'The Unitarian Message' in the advertisement columns of the 'Belfast Telegraph' on Saturdays for a period of about three months. The paragraphs will deal with Unitarian principles and their application to the difficulties of the world, and of individual souls.

"We are convinced that they will be widely read, and that many people will be compelled to recognise that the realisation in practice of the pure and spiritual principles of Unitarian Christianity would go far to cure existing evils and build up a far higher level of individual character than the world has ever yet known. We believe that many hitherto ignorant of the real character of Unitarianism and filled with prejudices against it will come to feel that the faith of Unitarians is acceptable to God, and in full accord with the mind and teachings of the Master.

"These paragraphs here referred to have been published under the altered heading of 'The Unitarian Faith' for nearly five months now, and it is confidently believed, considering the widespread circulation of the 'Telegraph,' that a good deal is being done towards the enlightenment of those who wish to know what Unitarianism really is."

"The attention attracted to our faith has resulted in a great increase in the demand for our denominational literature at the Depository, and it has been necessary to reprint the declaration three times, many thousands of copies having been given away.

"Visitors to this neighbourhood like our recent detractor can be welcomed when their efforts arouse in ourselves a higher sense of the value of the truths we possess, and when, not content with merely possessing them, our enthusiasm is kindled to share them with others.

"Your committee, on being requested from the Bangor Presbytery to undertake a missionary enterprise at Moira, arranged to hold their special services in the church there, at which Mr. Rossington kindly consented to deliver a series of lectures explanatory of Unitarian Christianity. These were thoroughly advertised in the district, and the attendances were very gratifying, including as they did many members of the orthodox Churches.

"It is with deep regret that we have to report the passing of several good friends. Mrs. M'Caw, Mrs. Robert M'Giffin, and Miss Jane Orr, for many years and up to the end staunch supporters of your association, also Messrs. John C. N. Davidson, William H. Greenfield, Leonard C. D. M'Caw, and James Morrow (Larne). Mr. Davidson on the death of his father (always a devoted adherent to our cause) arranged to perpetuate his generous support with the co-operation of his sisters, Miss Ethel and Miss Florence Davidson."

Rev. G. J. Slipper read the treasurer's report, which showed a credit balance.

In moving the adoption of the reports the chairman said that the association arose to the occasion when it was required. If the churches were aware that that association was a live one with some programme and some objective the funds that were required would be forthcoming. He thought on the whole the reports were cheerful and inspiring.

Rev. P. Godding, in seconding the resolution, said the association had done something but it could have done more. As the chairman had said it rose to the occasion once during the year.

After a discussion the reports were adopted.

On the motion of Mr. Harold Thomas, seconded by Mr. James Henderson, a cordial welcome was

extended to the Rev. Alex. Gordon on his visit to Belfast The meeting also thanked him for his impressive sermons in aid of the association. In proposing a resolution renewing their adhesion to the principles and objects of the association, the Rev. Alexander Gordon, having dealt with the principles of Unitarianism, said he understood they were having a revival in Belfast. He had looked up some of the notices of it and he had looked for a certain heading which he had not found. He had not found it described as a revival of religion. Perhaps that was needed.

"Cardinal Logue," the other day, said the speaker, "in expressing his disagreement with the educational scheme proposed by the Northern Government committed himself to the statement that Ireland is intensely Christian, and he did not make any deduction from that affirmation. He did not confine it to any part of this country or to any class or any denomination in this country. Now, if Ireland is intensely Christian does it or does it not need a revival?

"The other day in London a prominent Wesleyan divine speaking of revivals made this remark, 'The most needed revival is a revival which will bring about the conversion of Church members.'"

In conclusion, he recommended them to let their character be such as to commend the principles on which it had been formed.

Rev. H. J. Rossington, in seconding the motion, said the characteristic of their faith was progressive, and it was progressive because it existed in a state of freedom. He never, however, agreed with those who said that their chief characteristic was their belief in freedom in religion. They were pilgrims of truth and pilgrims of eternity. In conclusion, he referred at length to the difficulties they had to contend with.

On the motion of Rev. A. Whitford, seconded by Mr. M'Cafferty, a hearty vote of thanks was passed to the chairman and the tea makers.

The National Conference.

A Visitor's Impressions.

Quite a good number of persons, including ministers and their wives, and laity, and students, made the journey by differing routes to Manchester, to meet friends and acquaintances from all parts of the scattered constituency of our Free Churches. It was confidently expected that with cheaper travelling facilities and a central meeting place the attendance would approximate to pre-war standards. This expectation was realised, and not only in matter of attendances but also in regard to its enthusiasm, the standard of its sermons and papers, the excellence of the local arrangements for the meetings, business and social; the unstinted character of its hospitality, the Manchester Conference will deservedly rank as one of the most inspiring and successful ever held. Moreover, we who knew Manchester, realised that the unfailing good weather contributed not a little to the comfort and convenience of the visitors, and ensured crowded attendances.

Many persons, including several of our Irish Party, assembled early enough to be present at the President's Reception and the United Service on Monday, April 16th. Both these functions admirably prepared for the heartiness of the later gatherings. Mr. Byng Kenrick and the Rev. C. J. Street demonstrated their fitness to represent the best interests of laity and ministry, and struck the requisite note at the very beginning.

Tuesday proved a most memorable day for all privileged to attend its meetings. It fitly opened at ten o'clock in the Cathedral of our Manchester Churches, the ancient Chapel of Cross Street. The event was a largely attended Communion Service, wherein the Rev. C. M. Wright, M.A., son of the Rev. J. J. Wright, once at Mountpottinger, felicitously opened the service. The Communion Address and the closing part of the service were undertaken by one of our Irish re-

presentatives, the Rev. H. J. Rossington, M.A., B.D. Abundant testimonies seemed to indicate that the whole service created a profound impression and the right religious atmosphere. Later the same morning, at the Milton Hall, where all the business meetings were held, the President delivered his Presidential Address, characterized by a wide sympathetic survey and enlivened by flashes of wit. The afternoon was notable for a fine address by the Rev. R. Nicol Cross, M.A., whose lecture on "Modernism" some months ago in Belfast will still be pleasantly recalled by our readers. His Conference subject was "Joint Responsibilities for Church life and work," a fruitful topic of discussion for the sectional meetings of laymen, women, and ministers which followed its delivery. On Tuesday evening the Milton Hall was so crowded out for the Public Meeting, that overflow meetings had to be arranged at which the speakers did double duty. Four very important subjects were entrusted to men with special competence and experience to do them justice, and the oratory was of a very high order. That most inspiring meeting closed a full and highly successful day. It was impossible to surpass its varied excellences, but the subsequent gatherings fell little behind in quality and power of appeal.

Apart from the intellectual treat furnished by the varied papers and speakers, the Conversazione in the Town Hall must not be overlooked, as it contributed in richest measure the right social spirit. Old friends were met once again and heartily greeted. Acquaintances from distant outposts of service, who only on such occasions can be seen and welcomed in a common centre, were joyously met. Splendid vocal music, consisting of old English songs, madrigals, glees, etc., was rendered by members of the Manchester Vocal Society. No wonder that harmony of spirit reigned supreme, making the event most enjoyable and memorable. It seemed to focus for us all the sentiment of brotherliness and good will characteristic of all the proceedings but never so manifest as then. May our good Manchester friends receive meet returns for their lavish outpouring of kindly and generous hospitality!

The Temple of God.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—1 Cor. iii. 16.

That man's nature was depraved was formerly the great tenet of preachers and teachers. The tenets of the Orthodox Church declare that man by his actual sins and the sins inherited from his forefathers was bound over to the wrath of God and curse of the law, and so made subject to death with all miseries, spiritual, temporal and eternal. We Unitarians have always taken a higher view of man's nature. We say that sin is a characteristic of human weakness. Its cause is found in that weakness which often binds us and draws us away from the right path. Paul says, "What I would I do not but what I hate that I do." We read in Genesis "God breathed into man the breath of life and God created man in His own image," and Paul tells us we are "the temple of God and that the Spirit of God dwelleth in us." What a rich endowment and what a high calling and what an incentive to us to make the very best we can of life!

It is sad and discouraging after so many years of Christianity that so much money has to be expended in repairing evils that need not be. Our prisons, our workhouses, our reformatories and all the different societies for raising the fallen and protecting the young and weak require vast sums of money to carry them on. Money that would do so much to better the conditions of our people. We hope and believe, even for those who have for the time being forgotten their true manhood, that the vital spark of goodness may be rekindled.

When the Prodigal Son has spent his money in riotous living and his companions had deserted him and he had found time and opportunity to think, he came to himself. That meant his better nature was aroused and he was conscious of his wrong doing and was sorry and repentant. A murderer who was condemned to death and who was unmoved by prayers and intercessions, when his broken-hearted mother entered his cell burst into tears and falling at her feet confessed contrition for his terrible deed.

The greatest possession we have is our character. It is the one thing only we can take away from this world. We strive to obtain riches and a high position in life, but when we die we leave these things behind us. Alexander the Great, when dying, requested that his hands should be left outside his shroud so that his people should see that he, who had conquered all the world, could take nothing away with him. So men have felt in all ages that death strips them and that they take nothing with them that they had gained in this world. But what we *are* we take with us. This is the treasure we can lay up that neither moth nor rust can destroy. Character comes from a Greek word meaning "engraved." A baby has no character but it has tendencies, it may be of temper or untruthfulness or some other failing. To train up a child in the way it should go is a big responsibility, and woe betide those who treat it lightly or neglect it. It is strange it should so often be in the hands of young people who have little experience of life and yet who sometimes think they know so much better than their elders who have learned the best way to success.

We begin life as sculptors. Out of a block of marble we carve the statue of character. Every unclean thought or evil deed is the wrong cut of the chisel and mars the beauty of our work. Lord Rosebery says, "from the very moment we had consciousness the world was constantly carving and chiselling at our character. Sometimes at woods so soft that they never repaid the trouble. Sometimes at woods which split so easily that they were not worth anything at all. Sometimes also at fine woods like old mahogany which get richer and nobler by time. As the man without grows so the man within grows also day by day in beauty or deformity. No man becomes what he is at once, whether what he is good or bad."

Our character is independent of reputation or circumstances. "The rank is but the guinea stamp, the man's the gowd for a' that." Whittaker Wright was held in high esteem. He paid his employés higher wages than did any of his neighbours and he subscribed generously to the different charities. Yet he was not an honest man and became rich by robbing other people. When his sin had found him out he was too great a coward to face the consequences and he committed suicide.

The young man who desired to inherit eternal life told our Lord he had observed the commandments from his youth up. "One thing thou lackest," Jesus said to him, "Sell what thou hast and give it to the poor and take up the cross and come and follow me." But that was too great a self denial, and rather than part with his treasure he made the great refusal and turned away.

"How hard it is" our Lord said, "for them that trust in riches to enter into the Kingdom of God." This Kingdom is not a thing of the future. "Behold," said Jesus, "the Kingdom of God is within you."

It is the love of riches, not the possessing of them, that is the trouble. There are people who think it is the right thing to give up their riches and retire from the world into religious institutions. Yet it is the stewardship and not renunciation that God requires of us. The responsibilities of life must not be laid upon the shoulders of others, we must bear them on our own.

Besides possessing a good character every man and woman should cultivate good manners. It is so easy to be polite. We sometimes hear a man spoken of as "a rough diamond." If he had been genial and polite in manner he would have made his own path smoother and he would have been more acceptable to those with whom he came in touch. To be a gentleman does not mean to have fine clothes or pockets full of money or to be of noble birth. A gentleman means a man with good manners. Not veneer or outward show but the result of respect for oneself and consideration of others. The feeling of chivalry is innate with some, with others it has to be learned. Melba, some years ago, gave a concert in Belfast. The night was very wet and the footpath was muddy. When Melba, in evening dress, came to the hotel door a little newsboy standing by strewed the path to her cab with his papers. It was a spontaneous act but of course the boy was rewarded.

The 15th Psalm defines what a gentleman should be. He is to walk uprightly, that is to keep on the straight course. Though the path be narrow and the entrance difficult he is not to swerve to the right nor to the left, but keep straight on. A man may faithfully keep the ten Commandments, something more is *needed*. He must work righteousness. Besides the upright life he must be doing good to others. We are to speak the truth in our hearts. We must not deceive, we must be sincere. Sincerity is one of the grandest traits in character. When a man is sincere we know we can trust him.

There is to be no backbiting with the tongue. "Death and life," Solomon tells us, "are in the power of the tongue," and in St. James' Epistle we read, "if any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart that man's religion is vain."

"Not alone," the Psalmist tells us, "are we not to do evil to our neighbours but when others speak against them we are to turn a deaf ear."

"There's so much bad in the best of us,
And so much good in the worst of us,
It ill behoves any of us
To talk about the rest of us."

We are to despise wicked deeds. We are to honour the good. We are to be ready to acknowledge our faults. We are not to deal unlawfully with money by demanding an unjust interest, nor to take advantage of the innocent. To sum up, we are to make the best of our lives.

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do, and what I ought to do by the Grace of God I shall do."

"God give us men for such the time demands,
Great hearts, strong minds, true faith and willing hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honour, Men who will not lie."

The Idea of "Life."

(By The Moderator.)

The number of the animals we are most familiar with, including those commonly represented in a "Noah's Ark," and the number of the plants we know well from seeing them in garden, field, or park, are but a small proportion of the far more than numerous species of animal and vegetable forms possessed of life. Search out and enumerate the different kinds of things growing within the area of a single field and its surrounding hedges; or sit among the meadow grass upon a summer's day and watch for and count the kinds of creeping and flying things that come before your eyes; and then remember that you are only sampling the very varied surface of the wide-wide world whose inhabitants vary with its own varieties, and you will be impressed

by the imposing multitude of the forms of living things. Indeed, you will readily believe that the forms of animals and plants ranging from such as are too small to be seen without microscopic aid to monsters such as elephants and whales and the giant trees of California that attain a height of three hundred feet, are well-nigh innumerable. Concerning all that multitude of kinds of plants and animals certain statements may be made in common. In the first place there is a limit of time characteristic of each kind beyond which the subsistence of any stated animal or plant form in a normal condition cannot ordinarily extend. In the second place each plant or animal has in itself the seed or substance out of which there may arise another plant or animal, or more than one other, after its own kind. Thirdly, all plants and animals have a power of acting upon their surroundings in such a way as to enable them to derive from thence the circumstances or substances necessary for their subsistence within the limit of time characteristic of their respective kinds. The period during which any plant or animal subsists is called its life, or more properly its lifetime. Properly speaking, life is the name of that property or power of the plant or animal to maintain its subsistence by action upon surroundings.

Among rough and ready distinctions of animals from plants are their symmetric (one might say their dual) outline, the definiteness of the numbers of their organs or members (legs, lungs, eyes, etc.), and their power of locomotion. One might add the manner in which they act upon their surroundings; in particular the manner in which they abstract from thence the substances that constitute their food and which they assimilate or convert into substances similar to their own which they actually add to their own composition. But the more deeply we study the two kingdoms of living things, comparing and contrasting them, the more apparent becomes the difficulty of exactly defining distinctions between all the members of the one and all the members of the other. Perhaps it would be safe to say that animals differ from plants in being possessed of consciousness of living, including a consciousness of what life is and a conscious will to live. If that distinction be allowed we may base upon it a revision of our former statement, and say instead, that their surroundings act upon both plants and animals making possible their subsistence; whilst the possession of consciousness of that fact on the part of animals makes the kingdom of animals a higher or more glorious kingdom than that of plants, because it enables them to help their surroundings to act more powerfully or with more advantageous effect upon them; just as a man or an army that is being helped by a greater power will receive the more effective help if conscious of what is being done, by assuming a more accessible attitude or by yielding yet more active co-operation with the helpful power.

During its whole lifetime the plant or animal may be undergoing change; a change in form or size, or in both. But it is such a gradual change that it must be considered to be the same plant or animal from first to last. At last, however, it loses the power to live. It dies, after which its form changes rapidly and soon disintegrates or disappears. During its whole life time it is wholly occupied with living; that is to say, its existence is always made what it is by the exercise of its highest powers of living, except in so far as it is hindered from that by disease or abnormal condition induced by some untoward occurrences. That fact is true of plants and animals alike; but the exhibition of will-power by animals dependent upon their consciousness makes it the more manifest in their case. And from the observation of that fact may be induced the important inference that life is good and death is evil, and everything that makes for life is good, and everything that makes for death is evil.

The Poet Laureate of America.

Among the poets of America now living there is none more beloved, alike for his personal character and his wealth of genius, than Edwin Markham. He sings of the old simplicities and sanctities, which must lie at the basis of individual worth and social welfare, while teaching us to see and to follow "that thread of all-sustaining Beauty that runs through all and doth all unite." He is our supreme poet, since Whitman, of that goodly, gracious gospel of brotherhood, so much needed in the world now and always; a singer to whom the spirit of brotherly love is not only "the crest and crowning of all good," but practical religion in its deepest sense.

He was born in Oregon in 1852. His father died when the boy was only four years old. His mother was a woman of rather silent nature, his only brother was deaf and dumb, and so Edwin was left much alone with Nature and his own inner life. Years of quiet brooding while he followed the cattle in one of the remote romantic valleys of California, developed depth and originality of mind, evoking the poet-soul within him; and memories of those days when he was a shepherd boy find echo in some of his poems.

"When darkened hours come crowding fast,
A thought—and all the dark is past!
I am back again on the greening hill
A shepherd boy at set of sun
Folding the happy sheep, and knowing all
My tasks are done."

Partly, at least, his gift of song was an inheritance, what was talent in the mother becoming genius in the son, whose first money, made by ploughing a neighbour's field, was spent in buying the poems of Bryant and Moore. A strong believer in the value of handicraft, he mastered the secrets of blacksmithing, and for a time wrought at the forge. Then he became a teacher, and fugitive bits of song found their way into the papers. But it was not until 1899 when he wrote "The Man with the Hoe," suggested by the Millet painting, that he won fame. The troubled mood of the hour gave it a world-wide vogue, and pulpit and press sounded the bugle note of revolt, foretelling social and industrial revolution. There were a few, however, who felt that a new singer had come, chaste of soul, aglow with the joy of life and the wonder of the world, with a passion for social righteousness fused to a white heat, and moulded into austere beauty. One of the members of the British Cabinet said, "'The Man with the Hoe,' is undoubtedly the greatest poem in the world."

With Markham, poetry is not a soft, sensuous luxury, but a necessity to the life of man; a high and heavenly calling, and the vehicle for the truths that make us men. There is something of the urge of divine necessity in all his song, and a sense of consecration. It is this prophetic element that one feels in his music, as of one who has heard unutterable things and *must* speak. For him the home of the poet is on the heights, and his mission is one of leadership—no "idle singer of an empty day," but a pilot-voice—

"To hail the coming centuries—
To ease the steps and lift the load
Of souls that falter on the road.
He presses on before the race,
And sings out of a silent place,
And the dim path he breaks to-day
Will sometime be a trodden way."

Resolutely he has held himself true to this high ideal of his art, and its sacramental service to humanity; refining his gold, till few poets of our day can keep step with him. Back of all his poetry lies a grand and solemn vision that the great Soul of the World is just, and loving too; an awful but judicial Spirit, moving behind the human scene, and within it, weighing the stars, weighing the deeds of men. He is a hushed worshipper before that high, austere, benignant Spirit that goes unhastening,

untarrying to the reckoning hour, defeating the injustices of men—

" All the poised balances of God would swerve,
Did men not get the blessings they deserve ;
And all the vigorous scales of Fate would turn,
Did men not get the punishments they earn.
There is a sacred Something on all ways—
Something that watches through the Universe ;
One that remembers, reckons, and repays,
Giving us love for love, and curse for curse."

From the mighty hand of God—so still, yet so sure—there is no escape, here or hereafter. Insistently, consistently, he emphasises the absolute justice that lies at the roots of things, and the righteousness to which men must bow at last. No escape in life or in death save in obedience to the just and loving will of God. Until we learn the brotherly life, " we men are slaves and travel downwards to the dust of graves." For Markham, religion means personal chastity and human ministry—brotherliness in spirit and deed.

" There is a destiny that makes us brothers :
None goes his way alone ;
All that we send into the lives of others
Comes back into our own."

For this the Church exists—to assert this fact, to spread the spirit, and to promote the practice of Brotherhood—that man may learn to live in the eternal order which never alters.

He sums up man's need in the three B's—Bread, Beauty and Brotherhood.

Bread is the symbol of the physical necessities which must be met ere man can rise to the higher human life. There is bread enough in this friendly world, if only it were rightly distributed, and none sought more than his share, by which he mars the feast of life. There must be Beauty—that manna from heaven to feed the soul on its upward pilgrimage which is the essence of all spiritual life, and Brotherhood is the one prophetic word which describes the translation of the ideal into the real, giving Bread and Beauty to our hungry humanity—

" We men of earth have here the stuff
Of Paradise—we have enough
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in Time."

What detains this dream from coming true ? Lack of men big enough of soul, true enough, and wise enough to take the stuff that lies at hand and shape it after the divine design—

" We need the faith to go a path untrod,
The power to be alone and vote with God.
We need men, star-led to build the world again."

Out of this consciousness came his great poem on " Lincoln," written as no one else can ever hope to write—

" She took the tried clay from the common road—
Clay warm, yet with the genial heat of earth—
Dashed through it all a strain of prophecy ;
Then mixed laughter with the serious stuff ;
A man that matched the mountains and compelled
The stars to look our way and honour us."

His " Shoes of Happiness " opens with what has been named the greatest quatrain ever written—

" He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win :
We drew a circle that took him in."

No visionary, no doctrinaire setting dogma to music, but a noble artist, the clearest prophetic voice of this beclouded age, the most authentic singer on life's unending song is Edwin Markham.

" I will leave man to make the fateful guess,
Will leave him torn between the No and Yes,
Leave him unresting till he rests in Me,
Drawn upward by that choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

On last Christmas morning I received from him his recent volume of poems entitled, " The Gates of Paradise," with this inscription :—

" It is good to get your friendly holloo across the sea. Here's hoping that I will meet you some day—if not on earth, then at the Gates of Paradise."

" Impossible you say that man survives
The grave—that there are other lives ?
More strange, O friend, that we should ever rise
Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless plight.
Life is the unbelievable ; but now

This, this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden flower
Had potence in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.
Be brave, O heart, be brave,
It is not strange that man survives the grave:
T'would be a strange thing were he destroyed
Than that he ever vaulted from the void."

G.V.C.

Sunday School.

Essays on 1922 Scheme.

Two prizes of 10s. each, and two prizes of 5s. each, will be given for the two best essays received from boys and girls on one of the following characters:—Abraham, Moses, Samuel, or the Apostle Paul.

Essays giving age of Scholar must reach me not later than **May 25th.**

At a recent meeting of the S.S. Committee it was unanimously decided to request the ministers to give an address to the young people of our Sunday Schools on the **Origin and Principles of Non-Subscribing Presbyterianism.** It was also suggested that where practicable an exchange of pulpits be effected for this purpose. The Committee hope that many will be able to accede to this request.

A. WHITFORD, Convener.

Reports.

Unity Guild.—There was a poor attendance at the Annual Meeting in the Central Hall on 11th April. The Report was read by our indefatigable Secretary, Miss Montgomery, who was elected for another year of office. It showed that the work of the Guild had been carried on with great success during the year and that the membership had increased. The Treasurer (Mr. W. M'Cafferty) presented the statement of accounts, which showed that the financial affairs of the Guild are in a very healthy state. In the course of his statement the Treasurer remarked that during the last dozen years the Guild has distributed £148 19s. 3d. in cash to charities. The Charities which have benefitted and the amounts they have received are as follows:—Sustentation Fund £60 10s. 0d.; Children's Hospital £17 10s. 3d.; U. V. F. Hospital £15 5s. 0d.; Domestic Mission £13 6s. 6d.; Belgian Relief Fund £12 12s. 0d.; Non-Subscribing Presbyterian £6 6s.; Royal Victoria Hospital £5 15s. 6d.; Belgian Hospitals £5 0s. 0d.; French Hospitals £5 0s. 0d.; National Institute for Blind £3 2s. 6d.; Samaritan Hospital £1 12s. 0d.; Social Service Union £1 1s. 0d.; Ulster Hospital 18s.; Serbian Red Cross 10s. 6d.; Belfast Sunshine Society 10s. This is a very good showing for the Guild, which deserves the highest congratulations on such results. For the coming summer three outings have been arranged. The first is to Scrabbo on 12th May, and the young people of the neighbouring congregations are to be asked to join. On the following day the Annual Service will take place in Mountpottinger Church, and will be conducted by the new President. The second is to the Gobbins on 23rd June, and the young folk of the congregations in the district are to be invited. For the third outing the Guild has accepted a very cordial invitation from the young people of Banbridge Congregation to visit them; the date fixed is 8th September. In his presidential address the Rev. F. I. Fripp said that too little had been made of the religious and educational side of the Guild's work; he hoped, too, that on the dramatic side, something of a superior nature might be undertaken. Tea was served during the evening.

* *

Ballee.—The annual general business meeting of the Lawn Tennis Club was held in the pavilion on Thursday evening, 19th April, Rev. J. H. Bibby presiding over a very satisfactory attendance of members. Mr. Herbert L. Chambers, Hon. Secretary

and Treasurer, presented statement of accounts, which showed a satisfactory balance, notwithstanding the heavy necessary expenditure incurred in connection with improvements made last season. Rev. J. H. Bibby was unanimously re-elected President, and Mr. Chambers reappointed to the offices he had held with marked success since the formation of the club four seasons ago. Hearty votes of thanks to both gentlemen were passed by acclamation, as well as, in similar manner, to the ladies for so kindly providing afternoon tea weekly throughout last season. Mr. Wm. Covan was prevailed upon to accept the club captaincy and Miss Kathleen Stitt chosen as vice-captain, whilst a working committee of ladies and gentlemen was duly nominated to arrange tournaments and a possible series of fixtures. It was decided to open the courts for play on Saturday, 12th May, the gentlemen members to then provide the initial afternoon tea of the season.

* *

Clough.—At the Annual Sunday School Prizegiving, the new Magic Lantern was introduced and used for the first time. 70 slides, illustrating a visit to the London Zoo, interested the juvenile audience, and in addition, there were comic slides which roused roars of laughter. Before the lantern exhibition, tea and cakes were kindly supplied and generously served by Mesdames Wilson, Davies, M'Cammon, Misses Russell, Hogg and Donnan, after which came a short miscellaneous programme. Recitations, etc., were given by the scholars and Miss Russell contributed two excellent items as an elocutionist. The books were distributed by Mrs. M'Cammon.

* *

Comber.—The annual Congregational meeting was held on Tuesday evening, 27th March. There was a large attendance of members and friends. The Hon. Lord Justice Andrews occupied the chair, and in a happy speech opened the proceedings. Mr. F. J. Orr, Solicitor, submitted the Secretary's report, which testified that steady progress had been made during the past year. He mentioned that the evening services had not been quite as well supported as usual and he hoped to see an improvement in this direction next winter. He reported that over fifty new stipend payers had been added to our list in recent years. Reference was made to the unveiling of the War Memorial in June and the very impressive service which was held on that occasion. The Sunday School report showed that a marked improvement had taken place in that Institution. There was a gratifying increase in the number of scholars on the Roll and also in the attendance. The Young People's Society still continues to do excellent work among the young folk, and a series of very successful meetings had been held during the year. The Unity Players had a busy and successful Session and had given performances at our own Schoolroom—in the Thomas Andrews Memorial Hall, Comber, and twice at Killinchy. The choir, as usual, had rendered very effective and devoted services to our church, and all the members together, with our faithful Honorary Organist, Miss Andrews, are deserving of hearty congratulations on their good work. Mr. James Simpson submitted the Treasurer's report, which showed that the finances of the church are in a prosperous state. The expenditure during the year had been particularly heavy, but we ended the year with only a very small adverse balance. Mr. W. Pinnance moved and Mr. D. Munn, J.P., seconded, that both reports be adopted. This was carried unanimously. On the motion of Mr. A. Orr, seconded by Mr. H. M'Cormick, the Officers and Committee were re-elected with the name of the Hon. Lord Justice Andrews added to the Committee. Mr. Johnston Bell moved and Mr. A. O. Simpson seconded that the best thanks of the congregation be accorded to the Choir and Organists for their faithful services. On the motion of Mrs. Davies, seconded by

Mr. David Munn, J.P., a hearty vote of thanks was accorded to the Sunday School teachers for their faithful and efficient work in the Sunday School. The Hon. Lord Justice Andrews expressed the thanks of the congregation to the minister for his services during the year. This was seconded by Mr. Robert Milling. Mr. Davies, in his reply, thanked the Chairman and Mr. Milling for their kindly references to him, and he expressed his gratitude to all the members for their support and kindness to him. He wished particularily to thank the Members of Committee for their generosity and their sympathy with him during his illness last summer. He was sorry that their good friend The Right Hon. John M. Andrews, D.L., M.P., was unable to be with them that evening owing to an important engagement he had to fulfil in Belfast. He also referred to the absence through illness of Mrs. Thomas Andrews, and expressed the hope that she would soon be restored to health and would be able to join with them in all church activities as in the past. They felt deeply grateful for the peacefulness of their Northern Province and hoped it would long continue. They welcomed with thankfulness the signs of a coming revival in the spheres of industry and commerce, and they looked forward to a more prosperous period for all. He thanked the choir and organist for their valuable help Sunday by Sunday and they looked forward to a still more successful period of good work. The prizes in connection with the League of Loyalty were gracefully presented by Mrs. James Andrews. An excellent tea was dispensed by the ladies of the congregation, following which an interesting and enjoyable programme was provided by the Choir, Mrs. Hugh Ferguson, Miss Margaret Orr, Mr. H. M'Cormick and the "Unity Players." Mr. Davies expressed the thanks of the congregation to the Ardara family for providing the tea. He referred to their unfailing generosity to the church and their keen interest in its welfare. The proceedings terminated with the singing of the National Anthem.

* *

Downpatrick.—Rev. R. Philipson, who has left for Hinckley, preached farewell sermons in Downpatrick. In the morning, speaking from the text, "I was glad when they said unto me, come let us go into the house of the Lord," Mr. Philipson said: "To-day we come to the parting of the ways, and I cannot stand in this pulpit for the last time as your minister without some feelings of sorrow and regret. It has been a joy to live with you, and the ties forged between us cannot ever be broken. There is not any change that can blot out of my memory these happy years. I said the other night at the very touching valedictory you gave to us, that in a remarkable way this congregation stands as a united family. I want you to think of me as still a member in this your church family, and when a member goes from home, goes to a new country, he is not forgotten, he is not cut off, but over the invisible lines of affection thoughts come and go, and the old regard, the old feelings are still retained. Anything that has been deep and true cannot fade and die. As a parting message, I ask you to stand loyally by this Church. Come to its services, not with any feeling of hard duty, but with joy and hope. Come because in all the changes that beset us, in strength and in weakness, in prosperity and in failure, when life is just beginning or when the long shadows fall, the Church has a helpful message of God's care, and gives to life a 'touch of eternity.'" In the evening, Mr. Philipson said, "that though he came to them as a stranger in a strange land, they received him gladly. They gave him their confidence and friendship. As a denomination they were not people of mere words. They had been good enough to say very many kind things about his ministry, and they had given him several lovely gifts as a mark of appreciation. But he wanted something very much more

—to see results in fuller grace of life

* *

Killinchy.—A very successful Sunday School Concert was held on Easter Monday, at 8 p.m., when the young people and the children had prepared a very full and interesting programme of a miscellaneous character, consisting of a Pianoforte Solo by Miss Kelly, a Quartette and Chorus by the Choir, the Play entitled, "Princess May," by the School Children, a Song by Miss Kelly, a Recitation by the Misses M'Briar, a Violin Duet by the Misses Ellison, a Play, "Sally's Peppermint," by the Young People, a Duet, "Life's Dream is O'er," by Messrs. Stewart and Williams, a Step Dance by Miss Ellison, a Song by Mr. Wm. Stewart "The Floral Dance," a Song by Mrs. Campbell, a Violin Duet by the Misses Ellison. The evening's entertainment was brought to a close by the Play, "Paddy's Mistake," done by the Young People. Owing to the length of the programme and the exigencies of "Curfew" several interesting items had to be left out. As it was the programme took a long time, and was very well received by a packed audience. The Children's Play was excellently rendered and was well received. The two plays were acted with great spirit and promise by the Young People. The whole programme was of a high order. We are especially indebted to Mrs. and the Misses Ellison for their fine contributions and to Mrs. Campbell for her song which was warmly encored.

* *

Mountpottinger.—The Choir held their Annual Concert on March 15th, when the Schoolroom was comfortably filled to hear a varied programme of high merit. Part Songs were rendered by the Choir, and our Organist (Mr. H. Shepherd) is to be congratulated on the results attained. Outside friends, in the persons of Misses Bennett and Fox with Messrs. Rea, Lusk and Smith, contributed songs, whilst Miss Ritchie appeared in the role of Elocutionist. The audience was highly pleased with their respective efforts and encores were eagerly demanded and willingly acceded. On Easter Wednesday Mrs. J. Hill, organised a Subscription Dance in the Central Hall for the benefit of the Renovation Fund, and in spite of the miserable night the function was well attended and proved thoroughly enjoyable. On Friday, April 13th, a repeat performance of Princess Ju Ju was given in Rosemary Hall by the Unity Guild Members for the benefit of our funds and a fairly good audience was obtained although the wet night probably caused some absentees. Following his previous course of Special Sermons our Minister had devoted three Sunday Evenings to a series of addresses on the three following subjects:—"Christ the Revealer," "Christ the Reconciler," "Enduring Religion." A fair sprinkling of strangers has been noticed and we hope that by this means our position has been better understood.

* *

Unitarian Laymen's League.—The usual monthly meeting of the Belfast Chapter was held in the Central Hall, on February 21st, Mr. E. R. Jackson presiding over an interesting meeting. It was decided that the members of the League should take an active part in the Domestic Mission Services and Meeting to be held on March 12th and 13th, and speakers were appointed to undertake some of the resolutions to come before the latter. It was held that the question of holding a meeting at Newtownards should be referred to the Antrim Presbytery, our view of the position being explained to that body. A Whist Drive and Dance was held in the Central Hall on March 10th. The arrangements for tea were in the capable hands of Miss Montgomery and her willing helpers; they were, needless to say, thoroughly carried out and everyone satisfied. The Whist and Dancing which commenced at 6 p.m. were much enjoyed, the prizes for the former being greatly appreciated, and the latter, for which the music was supplied by M'Carthy's Orchestra, was praised by all present.

T. EDENS OSBORNE,

4 COLLEGE SQUARE NORTH, BELFAST.

General Merchant ; Importer of Specialities from all Countries ; Hardware Novelties ; Cycles Phonographs ; Gramophones ; Zonophones ; Book Safes ; Filters ; Oil Stoves ; Carpet Sweepers Olivewood Goods ; " Sapolio " Scouring Soap, etc.

Walter Filters, "Filtre Rapide," and "Berkefeld."

Safes, Milners' and Phillips'.

Write for Lists.

Gramophones, 'His Master's Voice." "Columbia." "Regal." "Zonophone." "Decca," etc.

Phonographs · "Edison." "Amberola." and the New Edison Disc Phonograph.

Table Filters.

Phonograph and Gramophone Records—Lists Free.

Telephone No. 687. **Telegrams : "Osborne, Belfast.'**

York Street, Belfast.—Enquiries are frequently made respecting York St. Congregation by members of others of our congregations in both town and country. The Rev. Alex. O. Ashworth, along with other ministers of the Antrim Presbytery, conducted the services frequently in the vacancy and took occasion to deliver addresses on our distinctive beliefs. On 28th Jan., and 4th Feb., on "What is Non-Subscribing Presbyterianism." On 11th and 18th Feb., on "What does Unitarianism stand for?" On 25th Feb., 4th and 11th March, on "Why I became a Unitarian," and having received a letter from an anonymous correspondent in which the writer evinced a pathetic interest in Mr. Ashworth's salvation from the hell and eternal damnation awaiting him, Mr. Ashworth read this letter from the pulpit and delivered an address upon it on April 1st. He intends on the next first occasion on which he is asked to officiate on two Sundays in succession to deliver two addresses on these evenings on "Religious Toleration."

Holywood.—On leaving for Canada, Mrs. John Graham, of Craigavad, was presented with a dressing case by the members of the Sewing Class.

Campbell Bros.

Stained Glass and Leaded Glass.

Plate and Sheet Glass of every description.

Glass Bevelling and Silvering.

Motor Screens, Table Top Glasses·

High-grade Paints and Colours.

PLEASE ASK FOR PRICES.

19-23 Franklin Street,

BELFAST.

Telephones 646 and 4926.
Telegrams—" CLARITUDE."

COAL

JOHN MILLIGEN & CO., Ltd.

18 Donegall Square North.

Phone 2514 3 lines)

Modern Handbooks of Religion.

CROWN 8VO., CLOTH, 2/6 net.

The Divine in Art and Literature. By W. Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. By Alfred Hall, M.A. B.D.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A., B.D

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H. Mellone, M.A., D.SC. (5/-.)

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.2.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast

T. & J. M'ERVEL, Ltd.

FEEDING STUFFS —

Oats, Barley Meal, Bran, Indian Meal (own grind), Linseed and Cotton Seed Cakes, Fish Meal, &c.

FERTILIZERS :—

Superphosphate, Sulphate of Ammonia, Muriate of Potash, Nitrate of Soda, Potato and Turnip Manure, Complete Fertilizers, &c., of the highest grade.

SEEDS :—

Flaxseed, Dutch and Riga, Grass Seed, Clover Seeds, Natural Grasses, Oats, Potatoes, Vetches, &c., &c., all of best quality procurable and at keen prices.

WRITE OR CALL AT :—

40 VICTORIA SQUARE,

BELFAST.

SPRING IMPLEMENTS—BEST MAKES.

Printed by J. Adams, Mill Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin, Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed Business Agent—Rev. George J. Slipper, 7 Trevor Hill, Newry Co. Down.

THE LINDSEY PRESS

JUST PUBLISHED

Addresses, Biographical and Historical.

By ALEXANDER GORDON, M.A.

Crown 8vo. 350 pages. 5s. net. Postage 6d.

CONTENTS:

I. Michael Servetus.
II. Tercentennial of a Name.
III. Early Nonconformity and Education.
IV. Thomas Firmin.
V. Story of Salters' Hall.
VI. Peter Bayle and his Dictionary.
VII. Philip Doddridge and the Catholicity of the Old Dissent.
VIII. Theophilus Lindsey and his Chapel.
IX. Thomas Belsham and the Unitarian Movement.
X. Richard Wright and Missionary Enterprise.

Mr. Gordon's name has long been known as that of an authority on all matters of Nonconformist history. In this, his most recent volume (December, 1922), he writes with his usual vigour and again reveals the wide range of his scholarship. In these chapters there is nothing of the dry record of the crusted antiquarian; we are in the hands of one who moves easily, and as with enjoyment to himself in those fields of research which he has made peculiarly his own.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.2

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.